The Bombay Guardian.

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WEEKLY REVIEW.

—The Bombay Mortuary Report for 1864 has just made it appearance. Might not these Reports be published within six months from the expiration of the year? The deaths amounted to 25, 206, exceeding the mean of ten years by 9,343. The increase in 15 years was about fifty per cent.; an increase not much greater, we think, than that of the population. There were 4,588 deaths by cholera; 1,678 by small pox. The fact is prominently noticed that the deaths attributed to fever amount to 13,305, more than half of the whole. It seems to be overlooked, however, that the Natives are in the habit of designating as fever a multitude of diseases of which fever is only a symptom. There were 110 deaths by drowning, not an unusual mortality from that cause in this island. We pointed out many years ago that a great many lives would be saved if the municipality would see to it that in every well and tank there was a light chain let down into the water, attached to a hook near the top.

—A Police case reported this week, shows the extent to which Parsee women are under the influence of superstitious notions derived from the Hindoos. A Parsee woman had been for some time separated from her husband who was station-master at Kirkee, and ardently desired to recover his affections. Under the guidance of another Parsee woman she resorted to the house of one Brahmin after another, and parted with jewelry to the amount of Rs. 4 or 5,000 in the belief that they would enable her, by their muntras and magical power, to obtain the fulfilment of her desires. She appears to have been the dupe of another Parsee woman. Perhaps we need not stigmatize the Parsee women for yielding to those miserable superstitions; too many of them can plead the example of their husbands, who at the time of the Dewalee invite Brahmin priests to their offices to perform *pooja* to their account books, and thus secure a blessing on the next year's trade.

—The announcement made in the English papers, just received, that eight members of the House of Commons have been unseated, is rather painfully suggestive. Taken in connection with the fact that the Reform Bill passed its second reading by a majority of seven, it begins to be a question if such a very small majority would be sufficiently to make the bill a law. Seven out of the eight rejected members were liberals. A reform in the mode of conducting elections seems to be as much needed as a reform of the franchise.

—A remark in our Epitome of last week, appears to have been the occasion for the following in the *Powla*:—

"There are critics who, do what you will, would have you do something else. A few earnest minds determined to have an organ in the cathedral that should be in keeping with the character a cathedral is supposed to bear, and out of the abundance of the rich the offering has been made. Now that we are able to enjoy its tones, a regret is expressed that this "waste" of some fifteen hundred pounds was made. Why was it not spent in churches or schools? Sharers of this indignation may be invited to do as nobly in the matter of raising these things they profess to desire, as the lovers of good music have done in getting that which they desired. And all may be assured that the very organ complained of will have no little good effect in keeping up and raising the tone of education amongst every generation that is privileged to use it. Is "Excelsior" never to be the motto of the Indian church, in regard to the character of her fabrics? We have not yet reached the stage of excellence at which Solomon began, and when the followers of a greater than Solomon do this, it is quite soon enough to cry "hold." Speaking seriously it is a great shame upon Europeans in this country that having been given the free use of noble piles at home for divine worship, they so seldom shew their thankfulness or appreciation of such blessings by trying to extend them here, with the far ampler means at their command."

Comparing the sums expended in the erection of churches at home and here, the expenditure of rupees 15,000 for an organ for a church in Bombay, is excessive. With regard to Solomon's temple, the argument is available for any building that corresponds with that in character. The temple in Jerusalem was the one place in all the earth where it pleased God to manifest himself, and the one place where all the sacrifices of God's chosen people were to be offered. The time has come when neither in Jerusalem nor on the Samaritan mount in any exclusive worship to be addressed to God; but in every place he is to be worshipped spiritually. The Holy of holies is now on high; the vail has been rent by Christ; the beggarly elements of the Mosaic dispensation have been succeeded by the dispensation of the Holy Spirit. There are magnificent Cathedrals in England and a vast amount of money expended in connection with them; but there are thousands of humble, undecorated meeting-places in England, where the promise of Christ to be where two or three are together in his name, is fulfilled and realized in a higher degree than it is in those stately edifices. When Zaccheus was converted he gave half his property to the poor; when the Holy Ghost came down on the Jerusalem Christians those who had lands sold them and gave the proceeds to feed the poor of the flock; we are abundantly enjoined in the New Testament to show our love to Christ by succouring his brethren; but it nowhere directs us to honor God by lavishing a large amount of money in adorning and furnishing a church where a certain small number of worshippers assemble, while many other bodies of Christians in the neighbourhood have no place of worship.

—A contemporary will pardon us if we ask what he means by the American Church. We have spent half of our days in America without hearing that expression, except where it was catholically applied to the entire body of Christians in the country. There is no established church there, and the connection of Church and State is forbidden by the Constitution. The chaplains of Congress are, successively, men of all denominations of Christians. We presume that our contemporary refers to the Protestant Episcopal Church; but this is by no means first of the denominations, either in its numbers, or its missionary efforts. There are a good many excellent men in its ministry who delight to co-operate with ministers of other bodies in helping forward the kingdom of Christ.

—Yesterday, Friday, was a day of no little consternation in Bombay, caused by the suspension of the Commercial Bank. Doubts about the stability of other Banks immediately took possession of the minds of many Natives, and there was a great run upon them. A Government Notification appeared, at an early hour, assuring the public that they would stand by the Bank of Bombay, with all their resources. Nevertheless, immense quantities of bullion were drawn out by alarmed depositors.

—Yesterday was also the last day of the Mohurrum, a matter of unspeakable relief to many whose dwellings were contiguous to the Native town. It is not enough to say that night is turned into day; such horrid noises by such hideous beings (men and boys painted in rude imitation of wild beasts, rushing madly along with torches) would not be suffered by daylight, in many civilized towns. There seems to be no abatement in the zeal that upholds this festival. Two or three times the money expended on the taboots fifteen years ago, is not spent on them.

The Bombay Guardian.

SATURDAY, MAY 26, 1866.

A TIME, TIMES AND A HALF.

It is believed by many that we are just reaching a most important point in the world's history. This very year of our Lord 1866 is one that has been long designated by students of prophecy as a great prophetical epoch; and it is not surprising that the press should now be teeming with books and pamphlets on the subject of unfulfilled prophecy. Several of these have come into our hand within a few days; such as, Earth's Eventide, by the Rev. Dr. Gregory; The Saturday Night of the World; and The Coming Battle, by the Rev. M. Baxter. This last has reached its thirtieth thousand. There is something too exciting for minds constituted as most are, in the idea that the world or some great

part of the world is coming to an end, in a few days or months, to allow them calmly to weigh and appreciate evidence on the subject; and we are disposed to attach a higher value to the judgment of those who looked at the year 1866 a century or more before it came into existence.

But is it a fact that men in the last century looked forward to this year of ours? Well, we have a copy of Bishop Newton's Dissertation on the Prophecies, the eighth edition, printed in 1793; and here is what he says on Daniel XII. 6, 7. "'How long shall be the end of these wonders? For a time, times and a half.' A time, times and a half as there hath been occasion to show in a former dissertation, are three prophetic years and a half; and three prophetic years and a half are 1260 prophetic days; and 1260 prophetic days are 1260 years. The same time therefore is prefixed for the desolation and oppression of the eastern church, as for the tyranny of the little horn in the western church. And it is wonderfully remarkable, that the doctrine of Mohammed was first forged at Mecca, and the supremacy of the Pope was established by virtue of a grant from the wicked tyrant Phocas, in the very same year of Christ 606." He then quotes Prideaux (who wrote in the beginning of the last century) to the same effect. Mahomed, according to our calculations, only began to preach in 610. The title of Universal Bishop had been conceded to John the Faster, the patriarch of the Eastern Church in 588. Pope Gregory denounced the title as 'vain, proud, profane, inpious, execrable, blasphemous, anti-christian, heretical and diabolical,' and as an infallible token of Antichrist. Gregory died in 605; Sabinian succeeded and died in February 606; then Boniface III. succeeded, and gratefully accepted from Phocas the obnoxious title, which has continued to be borne by all his successors. In due time it became the pretext for the assumption of all the honor and power claimed by the papacy. Boniface was not ordained till February 607, in November of which year he died. After the Pope was elected it was necessary to wait for the imperial sanction before he could be ordained, and this involved sometimes a considerable delay. And it is thought by some that 607 and not 606 was the year in which the title of Universal Bishop or Head of the Church Catholic, was accorded the Pope. Consequently, it is thought that 1867 and not 1866 may witness the expiration of the great prophetical period of 1260 years. For our own part we believe that a good many of the most important periods of prophecy have terminated in these years through which we have been passing lately, as streams empty into a basin; their fulfilment in some respects not yet discerned by men nor destined to be, till the last of the series reaches its terminating year. But no one can fail to perceive the greatness of the events that have occurred in Christendom in the last twenty years. Reckoning the prophetical years at 360 days each, and thus reducing the 1260 years to 1242, Fleming, a century and a half ago, fixed upon 1848 as a year full of menace for the Papacy. In that year half the thrones of Europe were overturned, Louis Napoleon rose from the masses to be the ruler of France, and the Pope was driven from Rome by his own people. Then, shortly, occurred the introduction of the Gospel into Italy, religious liberty throughout the Peninsula; succeeded by a reaction that placed the Pope on his throne and gave the Bible to the flames; then, again, the resurrection of the witnesses; liberty restored to Italy save only Venetia and Rome; and Protestant churches springing up in all parts of the peninsula. There was also the great Revival of 1857-61, in the judgment of many the greatest event of modern times. Then we have had the great and ominous developments in the Church of England; the Crimean War, Indian Mutiny and American Rebellion; Spiritualism, Mormonism and other delusions; and we have had World Exhibitions, international telegraphs and wonderful progress in art and science.

The present generation has witnessed a new school of prophetical exposition, that of the Futurists who deny that any of the post-messianic prophecies have been fulfilled, insist upon regarding the language of prophecy as invariably literal, not figurative, and give us an astounding outline of supernatural events shortly to be witnessed. We believe them to have been biassed by a theory which has had the same effect in hindering them from perceiving the remarkable fulfilments of prophecy of the last 15 centuries, as the spirit of scepticism has, in preventing unbelievers from perceiving this evidence.

In the "Coming Battle" we have an attempt to reconcile the conflicting views of the Futurists and the older school, by the theory of a two-fold fulfilment. The year-day theory is accepted; the Man of Sin is seen upon the seven hills; and history is allowed to give her testimony to the truth of the apocalyptic symbols. But besides this, there is to be a literal fulfilment; and between the years 1866 and 1875 we are to see, what? A seven year's covenant between the Jews and Louis Napoleon; the resurrection of the righteous, and the ascension of 144,000 watchful Christians; great revivals; great tribulation and universal persecution of Protestants; universal dominion of the Romish Church and Napoleon for $3\frac{1}{2}$ years; destruction of antichrist (Napoleon) and the ungodly at Armageddon; ensuing Millennium. There to be for instance 200 millions of horses with heads of lions and demon-riders, coming out of a pit near the Euphrates, destroying the third part of mankind. The wonder is that after this a man should be startled by any thing; yet we find Napoleon 'indescribably exasperated and troubled' by the return of the ten tribes of the Jews. The sight of a single horse with a lion's head, ridden by a demon, would be sufficient to make most men proof against all ordinary terrors; but to have seen 200 millions of such traversing the earth and killing each his man, and then to be shaken from one's propriety by the advance of a body of merely human Jews, shows that Louis Napoleon must be a wonderful person in some sense or other. Our readers may be disposed to smile at these things; but the writers doubtless consider that a true zeal for the honor of God requires them to look for a strictly literal fulfilment of the prophecies. Their system requires that an antichrist should make his appearance at this time; and they see Napoleon very wonderfully possessing himself of supreme power in France, and using it to restore the Pope to Rome and there uphold him; so he becomes their Man of Sin. We have not so read the word of God. We differ entirely from almost all these modern writers on prophecy, as our readers are aware, in respect to unfulfilled predictions of Scripture. We are one with them, it is true, in the opinion that we may now expect such events as the world has never seen, introductory to a period when the earth shall be full of the glory of the Lord as the waters cover the depths of the sea; and we recommend all to be without delay, just what they would wish to be at the coming of the Lord. We do not think that those who give their *chief* attention to the study of prophecy, will be best prepared for the revelations of the expected day. Our Lord tells us that he who hears his words and keepeth them, (such words as those contained in the Sermon on the Mount) is like a man whose house is built upon a rock, safe against all assaults; while many who have prophesied in his name shall be disowned by him in that day and banished from the presence of his glory. But this does not justify us in neglecting the study of prophecy. This study is specially commended to us in the Bible. We do well, we are told, to take heed unto the assured word of prophecy. It does not follow that we are to take heed to what every man chooses to say on the subject. The most thorough student of the Bible, who has at the same time a good acquaintance with history, is in a fair way of getting such a knowledge of the prophecies as will fit him for present duty and the contingencies of the future.

THE PRESIDENT'S VETO.

THE *Spectator* says that the President of the United States has vetoed the Civil Rights' Bill, in a Message which denies that colored persons are entitled to any right at all, and openly announces that he will not help to repeal the laws forbidding intermarriage between the races. Either the *Spectator* has not read the Message or he has such an utter misconception of the relation of the individual States to the Federal government that he is incapable of appreciating the President's arguments. Perhaps our ex-Serampore contemporary imagines that the authority of the Federal Government is somewhat like that of the Supreme Government in India, over the Presidencies; which would be a signal error. The Federal Government of the United States has no right to interfere with the internal Government of the individual States; and it was only because the Southern Rebellion threw an extraordinary degree of power into the hands of the President, that Lincoln could issue a decree of emancipation for the slaves. The party who have a majority in the present Congress, believe it necessary to prolong this liberty of interference until they have secured for the blacks all those social and civil rights that will protect them from the tyranny of the whites; and accordingly they shut out the representatives of the eleven states, lately Confederate, while they pass this Civil Rights' Bill. President Johnson vetoes it, not because he would deny civil rights to the slaves, but because the eleven States are really in the Union, have a right to be represented, and have a right, equally with the other States, to make their own laws. But this Bill, in its endeavour to secure the highest measure of freedom for the colored man, makes complete havoc of all State right, introducing a machinery that would be unspeakably odious to the citizens of the respective States. At the close of his searching analysis, the President says:—

"The details of this bill established for the security of the colored race are safeguards which go infinitely beyond any that the General Government has ever provided for the white race. In fact the distinction of race and color is by the bill made to operate in favor of the colored and against the white race

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It interferes with the municipal legislation of the States; with relations existing exclusively between a State and its citizens, or between inhabitants of the same State; an absorption and assumption of power by the General Government, which if acquiesced in, must sap and destroy our federative system of limited powers, and break down the barriers which preserve the rights of the States. It is another step, or rather stride, towards centralization, and the concentration of all legislative powers in the National Government."

We feel very strongly that the freed men are in danger of being kept under by the once dominant race, and of being subjected to many disabilities, social and civil; and we sympathize with the desire to protect them as for as possible from these contingencies by special legislation. But we are sure that this end will never be effected by coercive Federal laws, antagonistic to the State laws, subjecting the very judges that administer the latter, to pains and penalties for the conscientious discharge of their duties. The only way in which the end can be effectually secured is by State legislation; and we believe that the Southerners, satisfied as they are that the negroes are irrevocably freed, will, if their right to a representation in Congress be restored to them, proceed to legislate for the freedmen in harmony with the general sense of the country. We therefore hope that the House of Representatives will not follow the example of the Senate in passing the Civil Rights' Bill by a two-thirds' vote, thus making it the law of the land.

President Johnson adds:

"I fully recognize the obligation to protect and defend the freedmen whenever and wherever it shall become neccessary, and to the full extent compatible with the Constitution of the United States. I will cheerfully co-operate with Congress in any measure that may be necessary for the preservation of the Civil Rights of the freedmen, as well as those of all other classes, by judicial process, under equal and impartial laws, or conformably with the provisions of the Federal Constitution."

Since the above was in print we have received intelligence that the House of Representatives have passed the bill by a majority of 181 to 41.

NOTES FROM AN INTERLEAVED BIBLE.—Matt. XIII. 31. Such a grain of mustard-seed was 'Saul, Saul, why persecutest thou me.' If the tree represents the Christian Church, some may ask, why has it no fruit? Fruit has no necessary relation to the size of a tree; the object here is to show that the tiny seed becomes a great tree; and this is shown by making it a home for birds.

30. Leaven, say some, is invariably the symbol of evil in the Bible. Leaven was under a ban in the Jewish dispensation, just as many other things were which are now allowed. When taken as a symbol it appropriately indicates any quiet, active, all-permeating influence, whether good or evil. Serpents are generally symbols of evil; but our Lord bids His disciples be wise as serpents.

35. 'Secret things.' The facts regarding his future church indicated in the foregoing parables, namely, that it should be cosmical, spiritual, gradual, &c. Still in parables, for the Spirit was not yet given.

37. He that soweth the good seed is the Son of Man. Without me ye can do nothing.

41. The notable fact regarding the kingdom of Christ, the professing church of Christ in the latter days, when the harvest is about to be, is that it contains multitudes of 'them that do iniquity' and abundance of 'things that offend.' At the presence of the angels of Christ, there will be no longer any question as to who are tares and who are wheat. The true type is there, and alas for those who are not conformed to it. His angels are his messengers; not only bringing his word but embodying it. Up to the very moment when they appear, the tares will be full of pretension and of dogmatism, scorning the wheat as knowing nothing of Christ's religion, and claiming to be themselves The Church.

52. He that truly understands Christ's words possesses them as a treasure out of which he can enrich others. He does not bury, but constantly 'brings forth.' Men are very ready to say, yea, Lord, we understand; but the fact speaks for itself when they scatter the pearls of Christ's doctrine.

55. To this day, many seeing the evidence of his humanity, stumble at his divinity, imagining that there is a necessary contradiction between the two. But be it that he is a man; is he a true man? can we believe what he says? if we can, then let him tell us if he is more than man. And what do his works declare? You know his father, mother, sister, brethren; but is he one with them? Did he get his wonderful works, his wisdom, his holiness from them? The people of Nazareth considered it an unbearable reproach that they should have had the anointed of God dwelling among them for nearly thirty years without ever having dsscovered that he was more than the carpenter's son; they refused to bear the stigma of so great blindness; accordingly, they refused to let Christ prove to them his Messiahship. 'He could not do many mighty works there because of their unbelief.'

MEDITATION.

"AND out of his mouth goeth a sharp sword that with it he should smite the nations." Rev. XIX. 15. f

These words occur in the description o the great apocalypse or revelation of the Son of God that is it be in connection with the destruction of Babylon and with the marriage-supper of the Lamb. The heavens are opened, and one whose name is The Word of God, comes forth upon a white horse, followed by the armies of heaven, the armies of the redeemed, clothed not in what we call armor, but in fine linen, white and pure, which is the righteousness of saints. The kings and potentates of earth are seen in hostile attitude with all their hosts; all men who have not Christ's word in their hearts, who are not his subjects, 'all both free and bond, small and great,' are there embattled. Now these unbelievers and misbelievers must not be regarded as assuming any new attitude at that time; it is no new thing for them to be found in opposition to the word of God; they were always so. The beast and the false prophet are there; that is, the imperial and ecclesiastical power of Rome; there are the other corrupt forms of Christianity; and there are the nations who have avowedly rejected the gospel. These are all seen gathered together against Christ. Before, they were often in mutual strife; one party claiming to be the people of God and stigmatizing others who, for their part, asserted the same claim and hurled back the same stigma. But by the manifestation of Christ, the great fact becomes patent that they are one and all in opposition to the Son of God. The revelation of Him, is the revelation of them, so that they all stand together as one army with one spirit of hostility to the truth, and exposed to one condemnation.

But here there is a question to be asked. Was there not a complete revelation of God made by that Jesus who spent 33 years in this world, suffered, died and rose again? Was his work imcomplete so that he needs to come again and add something to the revelation then made? Scripture answers this with a decided negative. The Christ of the gospels was the image of the invisible God. In him was all the fulness of the Godhead bodily. God was manifest in the flesh. He that hath seen me hath seen the Father, he said. I have manifested thy name unto the men whom thou gavest me. I am the light of the world. This is the dispensation of the fulness of times. All things that pertain to life and godliness are given us in Christ, which would not be the case if he had not made a perfect revelation of the divine character.

But between a revelation made and a revelation apprehended, there is a great difference. The great majority of Christ's contemporaries saw no glory or divinity in him. Instead of a plant of life from heaven, he was as a root out of a dry ground. And his disciples, even, saw him a hundredfold better on the day of Pentecost, ten days after his Ascension, than they had ever done before. This Gospel that we offer to men contains a perfect revelation of God; but a veil is upon their minds so that they see it not; only they who have been freed from this veil by the Spirit of God are able to apprehend the glory of God as it shines in the face of Jesus Christ. Two veils have to be taken away; one from God; this is taken away in Christ, the image of the invisible God; the other from our own hearts, so that we may see him as he is.

What then is this future apocalypse? The Transfiguration was the divinity of Christ attesting itself. In like manner the advent of the Word of God from the opened heaven will be the attestation made of itself in the eyes of all the world, by the divinity of Christ. The very moment that Saul heard the voice of Jesus speaking to him out of the heavens, a wondrous light was flashed upon all that he had ever heard of Jesus of Nazareth, vindicating the messiahship and divinity of his hitherto misapprehended works and words, manners, sufferings and death.

The word of God is said to be the sword of the Spirit. It is compared to a two-edged sword, quick and sharp, piercing even to the dividing asunder of soul and spirit. The sword of him that sitteth on the white horse, is not in his hand, threatening the bodies of his enemies, but it proceedeth out of his mouth, threatening their souls. The three thousand sinners of Jerusalem who were pricked in their hearts on the day of Pentecost, were pierced by the word of Christ; the heavenly gifts that had fallen upon the disciples, enduing them with so much power, enabled their hearers to see him whom they had crucified standing at the right hand of God, and to know that they were murderers, in a most fearful sense of the word, murderers of the Prince of life. The manifestation of the Son of God for which we now look, is a light from heaven flashed upon the Gospel now proclaimed in all nations, so that the seal of the infinite God shall be seen to be upon every word that is therein. 'He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day'. The tribes of the earth shall mourn because their conscience will at once convict them of the greatest of all crimes, committed all

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hrough their days; namely, of having rejected the words of him whom they now see invested with all power in heaven and in earth, and coming in the clouds of heaven with all divine glory.

The word of God is to one the revelation of divine love; to another of divine wrath. There is no agony to be compared with that which is experienced when the words which have been all along so disdainfully rejected, descend upon the soul from the throne of God. These words create a hell within the soul; for they fill it with a sense of flagrant sin, and steep it in the very wrath of God. If faith be given, the soul lays trustingly hold of some word of grace, and is then slain in a new and blessed sense; its enmity is slain; it is no longer an antagonist of God and Christ; but without this faith, the word simply enwraps it in the anguish of the doomed. Some of us, who have seen cases of overpowering conviction, know that there is no more insupportable agony than that which the word of God is capable of producing.

For six thousand years the temporal judgments of God have been beating upon this world. A thousand forms of disease are perpetually going to and fro among the habitations of man; earthquakes, volcanoes, simoons, conflagrations have been scourging the earth; above all, man has been armed against his fellow man, and all that the human imagination stimulated by intensest hatred could inflict, to multiply the horrors of death, has been lavishly exhibited? How many millions have perished by famine? How many have been the prey of wild beasts? The entire population of the globe was once swept away by a flood. And what has been the result of these tremendous chastisements? A few, very few, have heard the voice of God in them, and have turned submissively to the hand that smote them; but the great majority of mankind have always found some way of accounting for these things without hearing the voice of God in them, and they continue to this day conviction-proof under the most dire chastisements, the most terrible calamities. In all these things there is the hiding of God's power. The true revelation of his power, as well as of his holiness and justice, is in his word. It is altogether an unworthy conception that is formed of the battle of the last day, that it is to consist principally of temporal judgments, physical calamities. The sword of the Lord Jesus that is to slay the embattled host of his enemies, is a sword that goeth out of his mouth. It is his word; the very word which we preach, which we read, which we know; the word which is now despised and rejected, and which seems to men the feeblest and most flexible thing in the world, to be warped and twisted and diminished as they please; but which will suddenly be discovered to be the word of a Being the very glance of whose eyes is enough to set the world in flames and make the heavens dissolve. When he shall appear, his word, now lost in the rubbish of millions of memories, shall instantly be found to have a divine life and energy; and woe to the heart against which that energy is directed. It shall be the worm that never dieth, inseparable from consciousness.

Epitome of News.

SATURDAY,—May 19, 1866.

—The statement showing the working of the Mekran section of the Indo-European Telegraph (the portion under the control of the British Government) has now been published, up to the end of April. From it we learn that the number of messages and the revenue during the latter month were larger than during any one month since the Indo-European Telegraph was opened. The figures for the four months are as follows:—

	Government messages	Total messages	Revenue. Rs.	A.	P
January	20	2,632	82,870	14	0
February	44	2,370	75,069	8	0
March	57	2,764	87,061	10	0
April	32	3,229	1,00,903	0	0

Average time in January (via Turkey) 5 days, 19 hours; February, 2-9; March 3-17; April 3-1.

—Ice is now sold in Bombay at half an anna a pound. At Stearns Hobart and Co's. ice-house it is supplied at night.

—A writer in the *Daily News*:—"In the cavalry (the Guards excepted) and in the infantry regiments of the line, the cost of the first step is 450*l.*, the second, that of lieutenant, 250*l.*, and the troop or company 1,100*l.*, forming together the sum of 1,800*l.* up to the rank of captain. These are the Queen's terms, they are acknowledged and accepted by the father when he places his son in the army, and he is prepared to fulfil his engagement. But soft; in course of time the young soldier becomes first for promotion to his lieutenantcy; he pays her Majesty's price to Messrs. Cox. and Co., and fondly hopes that the step is secured in faithful accordance with terms of agreement. Delusive hope! beyond the stipulated sum of 250*l.* a far greater amount, by three or four hundred per cent., according to circumstances, has to be forked out for somebody before he is permitted to see his name in the looked for *Gazette*. A few more years of expensively purchased service bring the lieutenant to the top of that rank, 1,100*l.* are duly lodged in Craig's-court—the Queen's price—but gentle again, the retiring captain, if in the infantry demands 700*l.* or 800*l.*, if in the cavalry between 1,500*l.* and 2,000*l.* for his own exchequer. He had very probably paid as much himself. But the business must be kept dark, the Commander-in-Chief is supposed to know nothing about the nefarious traffic, it is not recognised in high places, it is not even allowed. But, sir, is it to be endured, that a profession so poorly paid, requiring a liberal education and a fairly strict competitive examination, involving moreover the necessity of serving many years in foreign climates under an oriental sun, to the detriment and the peril of health, should be degraded by such private spoliation and unrighteous dealings?"

—*Bombay Gazette*:—"It is said that some time ago a certain female was discarded by the Guicowar, for reasons unnecessary to state; that she either then or before, formed an acquaintance with a wealthy Mussulman gentleman, who took her to himself, they becoming deeply attached to each other. This Mussulman was the owner of a large property at some little distance from Baroda; and was one of the principal men in the land. His territory, we understand, was given to his ancestor as jaghire or *inam* by the late Guicowar. He was called upon to give up the female in question, but refused, saying that he valued her more than his life. It may seem surprising to our readers that a discarded favourite should be thus reclaimed, but it appears that she, upon whom royalty has deigned to smile, is debarred from baser affections. His Highness was urgent, the loving couple were obstinate; the female was seized: the Court says that her partner in his rage endeavoured to kill the Commander-in-Chief; the people say he did nothing of the kind, but that some one came and swore that he was conspiring against the Guicowar. He was taken and imprisoned, and without any fair trial, executed, as we have described. His companion, being a woman, was not put to death; the weaker sex are exempt from that punishment; her nose has been or will be cut off. The Mussulman's territory being *inam*, is, we conclude, forfeited to the Crown."

The man was dragged at the foot of an elephant:—"The details of this mode of execution are horrible. The criminal is bound hand and foot. A rope about twenty feet long is fastened to his waist by one end, the other being attached to the hind foot of an elephant. The animal is then driven through the city, each step dragging the victim in jerks over the rough road. Unable to release his arms to protect his head, the most that the criminal can hope for, is to be speedily rendered insensible by striking against some friendly stone. After passing though the city, if there be yet a spark of life left, the elephant places his foot on the body, and all is over. In the present case, we understand that the man was dead before the confines of the city were reached."

MONDAY,—May 21.

—*Hurkaru*:—"With a view to prohibit the nefarious practice of human sacrifice which is still prevalent among the Garrow tribes of Assam, Mymonsing, Tipperah and Chittagong, the Government had directed the Mofussil authorities to invest the chief Garrows of the above places with the title of "Zemindar of Police", with discretionary powers. Of course, the intended Zemindars will have a fixed allowance every half-year or yearly for their labour."

—*Bombay Gazette; Mahabaleshwar*:—"On the 12th instant, Ally Mohideen shikaree, whilst in the jungles, was apprised by a supplementary yell from the villagers of Bheermanee that a tiger had appeared and killed two of their cows, pointing out the spot where half of the carcase of a cow was lying. He then ensconsed himself, at a distance, behind some trees. At about 5 o'clock the tiger re-appeared: she charged with frightful speed, when Ally took up his single barrel gun and lodged a bullet on the back of her neck, she staggered and groaned, and fortunately Ally had time enough to reload, and with the most wonderful presence of mind lodged another bullet in her right eye, which had the desired effect. She was about five yards from her antagonist when the last shot was fired. She is a large sized animal, and Ally exhibited her through the bazaar, employing eight men to carry her suspended to poles."

—*Madras Times; Calicut*:—"On the night of the 8th instant, a Mopla, who bore a bad character, entered the house of his aunt, situated within the Mopla Town, killed her and her daughter, miserably wounded her son, who is now in a precarious state, and fired the house in which the two corpses were lying. The murderer slipped away in the dark and hid himself in a drain the whole of yesterday. In the evening, a girl, who accidentally ran into it, saw the man and gave the alarm. As he had no means of escape from a crowded neighbourhood, he ran up a palmyra tree, sat there, and defied those who were trying to apprehend him. Inspectors Prager, Grierson and Eaton, with a posse of Constables were soon on the spot, as also Captain Davies, the Superintendent of Police, and Mr. Overbury, the Assistant Magistrate. Every means were resorted to to induce him to come down the tree, but to no purpose. With a knife in each hand, he defied every one below. At last the police, after giving him three distinct warnings, shot him through the heart; the body, however, did not come down but fell across the branches and was obliged to be brought down by ropes."

TUESDAY,—May 22.

—We believe that there are members of the English order of Benedictines in Bombay. The head of the order, Father Ignatius, has been to Rome and had an interview with the Pope. He thus describes it in a letter to the *Church Times*:—"The Pope was most kind and condescending—I may say affectionate—in his manner towards me. I shall never forget that sweet face of that dear, holy old man. As I sat in the

audience chamber of the Vatican, the Papal Throne before me, the gorgeous walls and furniture, the guards of honour in their bright uniforms, the priests about the Pope's chambers passing and repassing in their purple robes, the servants in their gorgeous liveries, I thought of the times when I had been beaten in the streets and stoned—as at Croydon, Norwich, Bath, &c.,—and told, 'Go to Rome,' 'Go and kiss the Pope's toe,' &c.; and I could hardly help smiling at my thoughts. Before my interview with the Holy Father, I had some conversation with Mons. Talbot, who was to introduce me to the Pope's presence. He was most kind, and he did not enter into a discussion of any sort.

"At last the Pope came in. He wore a white cassock and zuchetto, and a scarlet cloak. It is the etiquette to receive the Pope's presence as that of any other monarch, viz., to kneel and kiss his hand if he offers it. Religious persons, who recognise in the Pope the spiritual character of the Ambassador of the King of kings, kiss his feet. This I had made up my mind to do. As the Pope approached, his sweet smile and venerable aspect took away all fear of his presence. I saw that he extended his hand to me, but I bowed down and kissed the cross on his feet. He seemed to me astonished and pleased as I knelt before him. He begged me to pray that I might know God's will and do it, and have also the spirit of a true monk. He laid his hands upon my bare and tonsured head, and kept them there while he give me his blessing, and then gave me his hand to kiss. I had brought with me a heap of crosses, medals, and rosaries, which I held up for him to bless. He blessed them for me, and then with a few more kind words, the interview ended.

"Before leaving the Vatican, I and the priest who accompanied me were again called into the Pope's presence, in a large hall, where numbers of young soldiers, some monks and priests, were all being blessed together. Here the Pope gave me a medal, which he had blessed. I knelt to receive it, and gratefully kissed it, as a token that I should indeed prize it, coming from so venerable a hand. I had with me the lay brother, and our little novice, Brother Ignatius, Mary, but they waited in the carriage in the Piazza before St. Peter's. I was an hour and a half in the Vatican. On leaving the Palace, I took our little baby novice into St. Peter's to say a prayer before the shrine of the Apostle. As we passed up the great nave, I heard, 'Oh! that's Father Ignatius; look!' called out by some English people who were in the church, and watched us to see if we were idolatrous in our conduct or not, I suppose.

"I feel that a strange event has happened to-day. Our English Order of St. Benedict has been blessed in *me* to-day by the Patriarch of the West. Of course, His Holiness desires that we should submit to the Church of Rome, but at the same time I am convinced that he wishes us God-speed in the Church of England."

If so, then the Pope is as great a Jesuit as Father Ignatius himself.

—A Home correspondent of the *Madras Observer* says:—"The apostacy and corruption of Christendom seem to be ripening apace, and this must introduce that solemn crisis when the mystic stone will smite the image on its feet. For it is in the days of these last Kings, that the God of heaven shall set up a kingdom which shall never be moved. And till then all attempts to blend and harmonize and unite the iron and the clay will alike we shall, I repeat, be agreed, prove in vain. But amongst the prayerful students of God's prophetic Word, the opinion I believe is rapidly gaining strength, that with the disappearance of Rome Papal from off the stage, Rome *infidel* will re-appear. In the meantime a wonderful spirit of *delusion* seems to be coming over our beloved native land; our rulers and men in high places seem intent upon again caressing alike the strong delusions of the Papal apostacy on the one side and of infidel perversion on the other. The spirits of demons, or as they are called 'unclean spirits,' political, religious, and satanic, are manifestly busily at work, and the warning is heard by God's people on every side, 'Behold, I come as a thief; blessed is he that watcheth.'

—The *Bombay Gazette* proposes the establishment of a grand circulating library at Bombay for the presidency, on the Mudie principle.

—Cotton of the value of 3¼ crores was shipped at Bombay last month. At present Liverpool prices this would bring about two crores.

—*Nautical Magazine*:—"The new pier at Deal is constructed entirely of iron, and is 1,100 feet long, 25 feet wide, with a T head, the head being 120 feet long and 50 feet wide, and affords every facility for communication with ships in the Downs. It appears that ships are now supplied with pure fresh water from this pier into ships' casks at any state of the tide and at a very moderate cost."

The *Bombay Gazette* says this might serve as a useful hint for the Bombay Harbour Board. A broad hint of this kind was given seven years ago, by Mr. Kennelly, but it was not taken.

—*Bombay Gazette* correspondent:—"Are the Police authorities, or is the Coroner, aware that one day last week a Parsee, named Merwanjee Cowasjee Powwalla, committed suicide by poison in consequence of great losses in speculation and adverse proceedings pending against him? All the circumstances of the finding of some of the poison and the finding of the body in the morning, of an interview of the deceased with his mother during the night, are freely talked about, and yet there was no inquest. The reason that there was no inquest is as freely talked about and avowed. The Parsees have a dislike that the bodies of their people should be touched after death. Their religious aversion to it is so strong that the Coroner has sometimes had very great difficulty in prosecuting an enquiry. The question, and an important one, arises,—how far does the will of a large community like that of the Parsees to conceal causes of death, affect the integrity of our mortuary returns, and who will look up and get the delinquents in cases like this punished?"

WEDNESDAY,—MAY 23.

—A writer in the *Times of India* suggests that Government should give its servants three months' pivilege leave next year to visit the Paris Exhibition.

—The papers mention the names of a number of Native houses that have failed with aggregate liabilities amounting to several crores.

THURSDAY,—MAY 24.

—The *Gunga* arrived on Tuesday night with English dates to the 26th ultimo. Heads of Intelligence:

Eight members—seven Liberals and one Conservative—have been unseated by election committees:—Messrs. Young (Helstone), Morley and Clifton, (Nottingham), Westropp (Bridgewater), Schneider and Fenwick (Lancaster), and Sir H. Hoare and Mr. Labouchere (Windsor).

The Qualification for Offices Abolition Bill has been read a second time in the House of Lords without opposition.

The bill for enabling Dissenters to obtain University Fellowships has passed through committee in the House of Commons by 208 to 186 votes.

The Porte has protested against the election of Prince Charles of Hohenzollern as Hospodar of Roumania, and the Great Powers will, it is believed, support the protest.

The United States House of Representatives has followed the example of the Senate in passing the Civil Rights' Bill over the President's veto. It is rumoured that the President will attempt to resist the action of Congress through the supreme court.

The Radical party are said to be preparing an impeachment of President Johnson.

Rumours are again current that Jefferson Davis will shortly be brought to trial.

The Fenians are again exciting uneasiness in British North America, and an attack on New Brunswick is apprehended. It is stated, however, that the American Government will prevent any organised expedition leaving the United States.

The new Brunswick Ministry has resigned in consequence of the action of Parliament favouring confederation.

Some experiments have lately been made with petroleum oil, with the view of ascertaining how far it might be calculated to serve as a substitute for steamboiler purposes. These experiments, conducted at Woolwich, show that whereas a pound of coal will evaporate eight pounds of water, a pound of petroleum will evaporate about thirteen pounds of water, an increase of more than fifty per cent. Taking into account the saving of freight due to the better quality of the fuel, and the saving of labour in stoking, it is thought that possibly at some future time mineral oil may supersede coal for use in steamships.

A submarine tunnel, it is asserted, is seriously contemplated between Calais and Dover. Last week a perfect brigade of geometricians and naval men went down to study the possibility of carrying out this project.

—With regard to the crew of the *St. Abbs*, supposed to be captives in the Somali country, the London *Times* says:—"The exertions of Col. Rigby and Col. Playfair have resulted in the almost indubitable certainty that some at least of those who were on board the ill-fated vessel when she drifted from the reef reached the Somali country alive, and were detained as prisoners by the natives. It becomes interesting to know what has been done and what can be done to ascertain the fate of these unfortunate Englishmen, and to restore them, if still alive, to the relatives and friends who have for so many years been sorrowing for their loss. The local authorities at Zanzibar and at the Mauritius have made efforts which have procured some information but not enough, and above all, have not procured the liberation of the survivors. The slow but gradual accumulation of evidence has encouraged the relatives of the *St. Abbs'* victims to urge upon the Government to make some decided efforts. Sir R. Murchison has thrown his philanthropic zeal and scientific ardour into the cause. Several members of Parliament have urged upon the Foreign Office the necessity and the duty of exerting all the means at its disposal to terminate the sufferings and the suspense which, during so many years, have been undergone by the captives in Africa and by their relatives at home. The result has hitherto not been encouraging, as no measures have been taken to ascertain the fate, or to procure the release, of the unhappy prisoners."

—*Overland Mail*:—"A fearful occurrence took place a few days since, near Wolverhampton. Thomas Snape, aged nineteen, was on duty as the "keeper" of a blast furnace at Deepfield, assisted by John Gardner, aged eighteen, and Joseph Swift, aged thirty-seven. The furnace contained four tons of molten iron, and an equal amount of cinders, and ought to have been run out at 7-30 P.M. But Snape and his mates, engaged in talking and drinking, neglected their duty, and in the meantime, the iron rose in the furnace until it reached a pipe wherein water was contained. Just as the men had stripped, and were proceeding to tap the furnace, the water in the pipe, converted into steam, burst down its front and let loose on them the molten metal, which instantaneously consumed Gardner; Snape, terribly burnt, and mad with pain, leaped in the canal, and then ran home and fell dead on the threshold; Swift survived to reach the hospital, where he died too."

FRIDAY,—MAY 25.

The *Powla*:—The *Bombay Guardian* very characteristically remarks that the Rupees 15,000 paid for the new organ in the cathedral might have built several (?) churches at outstations.

'Divine sheds' we imagine were what the writer meants."

We know of a church just completed at a Deccan station, substantially built and roomy, the cost of which was less than Rs. 3000.

—Another steamer belonging to the Indus Flotilla has sunk near Kotree.

—*Times of India;* Aden, May 5,—"Yesterday H. M.'s gun-boat *Penguin* arrived in harbour with a cargo of slaves from three dhows taken on the African coast. They are, I hear, to be left here like those captured by the same vessel last year. The *Penguin* remains to refit, and will then proceed on another cruise in search of more slaves."

—The deaths last week were only 381; by small-pox, 61.

—The *Friend of India*:—"The English in China have taken the first step towards telegraphic communicationwith England by Siberia. They have established a line of couriers from Tientsin to Kalgan, on the frontier of Mongolia, a distance in time of forty-eight hours, and the arrangement will be continued to Kiakhta which is in telegraphic communication with St. Petersburg. The Pekin Government have given every assistance to Mr. Grant, the agent, who is carrying the project into effect, and nothing is to be feared bnt the 'squeezes' of the local Mandarins. From Tientsin there is rapid steam communication with Sanghai, so that in a few months London should receive all its news of China in ten days. When the couriers are established would this line not be advantageous for postal expresses?"

—Rao Bahadoor Moroba Canoba is appointed to act as Third Judge of the Bombay Small Cause Court in the place of Mr. Manockjee Cursetjee.

—Mr. Pogson, Government Astronomer at Madras, has discovered the 87th asteroid and named it Sylvia.

—*Friend of India*:—"So far as the Bengal Board of Revenue is concerned those who bewail the rapid spread of drunkenness in the country have nothing to hope. A tone of lamentation runs throughout the last report, because the revenue has not increased more rapidly, although the gross income has grown from £468,927, the average of the five years ending 1863-64 to no less than £588,503 in 1864-65. With somewhat of the feeling that an aged debauchee may be supposed to look back on the carouses of his youth, the Board refer to that disgraceful farming system, the hideous immorality of which the Bengal Government lately paint in colours, as strong as they were true:—'They do not indeed admit that even the old system was *in any way* necessarily immoral.' The improved form of the statistical tables is a sorry compensation for such a sad retrogression in the ethics of the Board, at the very time when we thought that this gigantic drug and liquor contractor for forty millions of people was beginning to reform in its old age."

—An Irish western paper says, that "not a single day passes by without witnessing batches of emigrants from every direction leaving for America. Many able-bodied young men are also going to England, and labour has, in consequence, become uncommonly scarce and expensive." Large numbers of emigrants still continue to embark at Cork for the United States.

TELEGRAPHIC NEWS.

London, May 10th.—A Continental war is still considered inevitable, and the panic on the Paris bourse is, in consequence, increasing. The English Funds are also greatly depressed. An order has been made for Barned's Banking Company to be compulsorily wound up. The liabilities are £3,500,000. Messrs. Overend Gurney & Co., have suspended payment this afternoon.

May 11th.—Stock of Cotton in Liverpool, 870,000.

The panic in the City of London is intense. There has been a run on all the banks, and the streets are crowded with people. Several of the banks were open after the regular hours to supply their customers.

It is expected the Bank Charter Act will be suspended.

The English Joint Stock Bank has suspended.

It is also reported that Sir Morton Peto's firm has stopped payment.

Bank discount 9 per cent.

Messrs. Overend Gurney & Co.'s liabilities are £19,000,000.

May 12th.—Fair Dhollera, 9d.

Government has virtually suspended the Bank Charter Act. The Chancellor of the Exchequer affirmed that the present uneasiness in monetary affairs was not consequent upon any unsoundness in the business of the country.

Confidence is now returning.

The stock market shows a better tone, prices are improving, but not much business has been done.

Sir Morton Peto's liabilities are £4,000,000.

May 15th.—A telegram to the Bombay Agent of the Commercial Bank, from the head office:—

This Bank suspended. Cease all operations. Make no payments. Allow no transfers or sales.

The panic in the City of London has quite closed. Consols 87. Bank discount 10 per cent. Messrs. Overend Gurney & Co.'s business is likely to be reorganised. Advices from Florence state that England is negotiating between Austria and Italy for a pacific solution of the Venetian difficulty.

Miscellany.

—A letter from Mrs. Ferguson, of the Chamba Mission, in the *News of Female Missions*, says:—

"You will be glad to hear that I have gained access to thirteen houses, and am sure I can go into as many more as I like. The women receive me with great cordiality. I have brought forward the subject of religion scarcely at all, but I mean, on resuming, to begin at once. I have interested myself as much as possible in their affairs, and a few of them have begun to learn wool-work."

—One of the most successful zenana-workers in Calcutta is Miss Brittan. She says:—

"I often hear it remarked that if we teach religion it must be deceitfully; that the Baboos cannot be aware that we intend to do so or they would not admit us. Now I want to set that idea at rest. We do not say when we enter a zenana, 'We have come here to show you how utterly wicked and vile your religion is and to make you all Christians;' but we tell them that we have come to teach them what we think will make them happier. We do not tell them their own way is altogether bad—that would immediately stir up a spirit of opposition, but we try lovingly to show them a better way. And when called upon to assert our opinions we do it."

—GERMANY.—The following particulars about "*Das Ranke Haus*" near Hamburg, will interest perhaps some of your readers. At the commencement of 1866 the number of children in it was 125; the number of the Brothers, 36; other residents, upwards of 200. The Brothers now living there, or who have previously been sent forth from it, are divided into 34 "family circles," as they are termed; 31 are in various parts of Germany; three are in England, Syria, and North America. Many of the Brothers are, besides, scattered in the Danube Principalities, in Russia, in Constantinople, and in Paris. The remotest station is one of the Sunda Islands. The Brothers are engaged altogether—reckoning those who were formerly upper-helpers, and have now become clergymen—on 181 stations, labouring amongst the poor, the sick, prisoners, children and grown-up persons, public institutions, schools, and free associations. It is a wonderful work that has proceeded from this "*Ranke Haus.*" During the last few years it has been exposed to many undeserved attacks, and has not infrequently been regarded as a sort of secret society, whose members are bound together, and to the central authority, by mysterious ties of a somewhat Jesuitical character. I must confess also, that I was for a time myself inclined to regard it in this light. But I have learnt better. The source from which the attacks have mainly proceeded here in Germany ought of itself to make a Christian cautious of giving much heed to them. That nothing blamable, or unwise, or foolish should ever have been done or said by the conductors and agents, one can scarcely suppose; but on the whole it is doing a noble work, and deserves the support of all Christians.

DOCTRINES OF THE GREEK CHURCH

By Rev. Simeon H. Calhoun, D. D.,
Missionary of Mount Lebanon.

(Continued from our last.)

On this matter of agreement in doctrine and practice of the Eastern Church with any of the forms of Protestantism, we have an instructive lesson in a correspondence which took place, within thirty years after the death of Luther, between some of the principal German theologians and the highest ecclesiastics of the Greek Church. The correspondence, which makes a pretty large volume, was published in Greek, soon after it was completed. It is a scarce book now, but would be of much value in these days of renewed discussion. I never saw but a single copy of it, but was permitted by its owner, a Greek gentleman living on the island of Scio, to look over it at my leisure. I was much struck by observing that the Patriarch of Constantinople, who conducted the correspondence on the part of the Eastern Church, derived most of his arguments and much too of his phraseology, from the standard work already mentioned, that of the Archbishop of Thessalonica; thus, if possible, adding weight to that universally acknowledged authority.

This correspondence was begun by the German professors in the hope of finding that the Greek Church had not gone astray as had the Latin, but that the difference between the doctrines of the Eastern Church and those of the Protestant were of small account.

The essential doctrines were fully discussed. But I need not enter into details. Let me refer to a single point only—the Eucharist. The Patriarch says,—"The bread becomes the body of Christ, and the wine and water become the blood of Christ, by the intervention of the Holy Ghost, who changes them in a way incomprehensible to the reason and understanding of man. The bread, I say, and the wine and water, are changed by the Holy Spirit in an incomprehensible manner, and are no longer two, but one and the same. The bread and wine are not the symbols of the body and blood of Christ (God forbid!), but the very deified body of the Lord" (p. 114.) "The Catholic Church" (*i. e.*, the Greek, 8) "has determined that, after the consecration, the bread is changed into the very body of Christ, and the wine into the very blood of Christ by the Holy Spirit" (p. 49). And again,—"By the grace of the Almighty Spirit, the bread is changed and converted into the very body of the Lord, and the wine into the very blood of the Lord."

Whether the doctrine of transubstantiation can be expressed in more explicit or definite terms, let others judge.

The result was, as might have been expected, that the German professors found they had knocked at the wrong door.

The Patriarch, in his final reply, told them that while they rejected some of the sacraments, they perverted those they did receive; and closed by begging them to write no more on theological questions.

Are the advocates of union prepared to submit to such views of the Eucharist? If they are, they will find less difficulty in accepting the views of the Eastern Church in reference to baptism. The Archbishop of Thessalonica, in his exposition of the baptismal service, thus speaks: "After a little delay, the priest breathes upon the water three times, thus infusing into it the more richly divine grace." "He then again seals the water with his hand, making the sign of the cross, and saying, 'Let all opposing powers within be destroyed, that the water may

become spiritual and holy, that no evil of the devil may be concealed in it, and that it may be able to create anew, to sanctify, and to change into the sons of God, such as are baptized in the same, and make them the children of light'" (p. 95). After a description of certain other ceremonies preparatory to the baptism, he adds: "Then the laver is filled with the Holy Ghost, and the water contains the invisible Christ" (p. 95). I add no comment.

Another point. He who holds tenaciously one thoroughly false religious doctrine, will seldom be right on other doctrines, be they cognate or not cognate. His mind is not in a state to discern and appreciate simple truth. I venture to say that whoever holds to such views of baptism and the Eucharist as those alluded to, will have equally perverted notions of prayer, in its object and nature. So I should reason *à priori*, and such is the fact emphatically in the Greek Church.

In regard to the object of prayer, I do not see but the Greek is as idolatrous as the Latin. The Virgin Mary is, one may well say, supreme. Take for instance the following, found in a collection of prayers published for the use of the faithful. The volume contains nine prayers to the Virgin Mary, one of them twelve pages in length, in which there is not a petition addressed to God; and the spirit and phraseology of the whole are in accordance with these extracts:—

"Thou knowest, O Lady, mother of God, that I am as a foreign bird, not having where to lay my head, except on thee, the mother of Christ and our God. Thou, O Lady, art my help; thou my propitiation (*ilasterion*); thou my shield; thou my sponsor before God; thou my father; thou my mother; thou my guide; in thee I repose all my hope," &c. Another:

"O Virgin, mother of God, forsake me not who am seeking from thee victory and help. Have mercy on me, for in thee do I place my trust. O thou who art without fault, grant me fountains of tears, that in them I may wash away my many sins, for in thee do I place all my hope. O the espoused of God, hasten to my succour and deliverance before I perish, that I may escape from the hands of malicious devils, and from the last awful catastrophe."

Now for a prayer composed by the Archbishop Eugenius, published in the same volume:—

"O lady, lady, mother, patroness of sinners,
Harbour of those who are tempest-tossed upon the sea of life—
Anchor in time of trouble, and saviour in time of danger—
The only hope and consolation of the despairing:—
From the depth of my heart and my crushed spirit,
In humility, and anguish, and groans, and tears,
To thee, the only hope, I wretched flee,
Taking thee as a mediator with thy Son and Creator.
Be thou my protection, suffer me not to perish;
Propitiate thy Son, who is angry with me;
Cause the indignation to cease which he justly holds against me."

And the prayer ends—

"Who shall save me wretched from the fearful judgment?
None but thyself, O all holy. My lady, my lady, save me?"

I have given a literal translation of this most artificially constructed prayer.

Such are the authorised teachings of the Greek Church. And such are the accepted beliefs on the part of the people. The creed and the practice correspond. No doubt there is a great deal of infidelity in that communion, especially in Greece. But amongst the great mass in Russia, and in Turkey and in Greece, the teaching is thus false, and the worship thus idolatrous.

Let those who anticipate a speedy union with the Greek Church further consider whether there will not be considerable difficulty in persuading the scores of millions belonging to that communion to change their modes of worship, and let go their deeply-rooted hold upon a mediatorship other than that of Christ! Such attachments are not easily loosened. It will need something more than bare propositions and assurances of love to secure such a result. Perhaps this consideration will have less weight, however, as the union is like to be (if there be one) between the heads of the establishment, the body of course being supposed to follow the head.

A necessary deduction from the doctrines of the Greek Church on the subject of baptism is, that her exclusiveness is even more rigid than that of the Romish Church. The Roman communion, like the Greek, denies salvation as possible to all out of her pale, but she does not invalidate the baptism of other Churches, not even the Protestant. How she reconciles such inconsistencies, I have no concern about. I only state the fact. The Greek Church does invalidate all baptism, except by Trine immersion; and in so doing does invalidate the Pope's baptism, and consequently his ordination. So that neither Roman ecclesiastics nor Protestant ministers are accounted by her as officers in the Church of Christ, or even as members of that Church.

Let it not be said that these are the mere deductions of an outsider, and that they have no authority within the pale. The doctrines alluded to, with all their inferences and consequences, and exclusive bearings, were discussed for ages, and have been compacted into a system; and that system abides to this day; and its spirit is the spirit of the Greek Church as it now is, in all places.

The longer one lives amongst either Greeks or Latins, the more deeply he becomes convinced that all these false doctrines have a single origin—the priestly. A mortal man, in the form of the priest, has been constituted a necessary medium of communication with God. Hence the bondage, and hence the doctrines and the rites which seal the bondage. A mysterious power is supposed to reside in the priest. As a result, we have tyrannical exaction on the one part, and a blind submission on the other. And it is remarkable to see how this idea pervades all religions, whether nominally Christian or pagan, except as the Gospel of Christ comes in as an antagonistic power. Even our neighbours, the Druzes, will not pronounce upon the condition of their dead till one of the initiated has spoken, and his dictum removes all doubt. If he says God has shown mercy, the matter is settled.

How different the teachings of the Bible. The Old Testament gives us the typical priesthood, and forewarns us that it is to pass away. In the New, we have a full history of the Great High Priest in his sacrificial work on earth, and an assurance that he continues his mediatorial work in heaven. The whole Church becomes a kingdom of priests,—a royal and a holy priesthood,—and their sacrifices are spiritual. Not an intimation is made of any order of priests in the new system. It is noteworthy that among the various names, indicative of office, that are given to the apostles and early ministers, the term priesthood is never once alluded to. Our Saviour, in accordance with the spirit of His system clearly intended to turn away the minds of His followers from the earthly priesthood to the heavenly—to Himself within the vail, ever living to make intercession.

The ministry that He established has to do with no earthly altar. Its office is to teach, to point perishing men to the High Priest who has passed into the heavens. And whatever efforts may be made to fraternize with corrupt ecclesiastics, or with the spirit of the earthly priestly, in any form or degree, I do hope that those of every denomination, who see the truth, will watch closely the insidious workings of this priestly spirit. It is the bane of Christianity. These many years' experience as a missionary have convinced me that, apart from our universal depravity, there is no obstacle to the progress of the truth so powerful, so destructive, as this leaven of an earthly priesthood. It works everywhere, the world over. And everywhere it makes slaves and not freemen. It stupifies, but neither enlightens nor truly pacifies the conscience.—(*N. Y. Evangelist.*)

DEATH OF DAJIBA NILKANTH WAIDYA.

This disciple of many years passed away from earth on the 24th of April. Our readers will be interested in the following account prepared by his pastor:—

Dajiba was born in a village in the Habshi *prant* in 1794. His father's family were village writers in the Máwal *prant*, but on account of some family difficulties Nilkanth Rao left his own region and entered the service of the *Habshi Sirkar*. Dajiba was the only child of this man, who survived infancy. He was accordingly very dear to his father. The father soon died, so that Dajiba experienced very little of a father's care and affection. His mother, Parwatibai, took good care of him, and attended to his education. In a few years his patrimony was exhausted, and taking his mother he went to Bankot in search of service. This was in 1825. At that time there were two missionaries of the Scotch Mission residing there, Mr. Crawford and Mr. James Mitchell.

Dajiba had a friend, Babajee Raghunath Marathi, a Konkani Brahman, who became a Christian soon after Dajiba was baptized, but who survived only a few years. An account of Babaji was printed soon after his death. Babaji was in the service of Mr. Crawford as a pandit, and Dajiba obtained employment as a teacher with Mr. Mitchell. Here he first heard of Christ. After some time he left Bankot, and came to Bombay, whither his friend Babaji had preceded him. They were both employed by Mr. Stone of the American Mission.

The circumstances which led to his conversion are related in a letter dictated by Dajiba, when near the end of life, which was published in the "Dnyanodaya" of April 1st.*

His mother was not pleased with his becoming a Christian, yet he did not hesitate in the matter through fear of giving her pain; for he hoped that she would also turn, and join the church. She did not forsake her only, her beloved son, but lived near him, observing her caste rules. After they came to Ahmednuggur, in 1832, she felt sure from his love to her that he would continue to care for her in her old age, and putting aside her caste prejudice, she began to eat of his food. Afterwards, having been more fully instructed in the truth, she was received to the church. If any one is convinced of the truth, let him not turn away from professing it, through fear of giving pain to his relatives. Rather, let him cherish the strong hope that they will follow his example. For so it has turned out in many cases. (Dajiba's mother lived to the age of about 95 and was always tenderly cared for by her son. She died, trusting in Christ, not many years ago.—*Ed. B. G.*)

When Dajiba came to Ahmednuggur, there were no Mission Schools in the city or in the villages about. By his exertions many schools were opened in the villages, and a boarding school commenced in the city. There was no building for the poor. He was accustomed to collect funds from the gentlemen at the station to distribute to the poor. His work, while he remained in Ahmednuggur, was to visit the schools and examine them monthly, to read the Bible to the poor people, to attend prayers in, and take the general oversight of, the boarding school. After his removal to Seroor, in 1841, he entered upon the same work of organizing village schools, and caring for a boarding school, and supplying the wants of the poor.

In 1833 a Church was organized at Ahmednuggur, and Babaji was ordained elder, and Dajiba deacon. He faithfully performed the duties of this office at Ahmednuggur, while he remained there, and afterward at Seroor.

Dajiba was accustomed to preach every year, in the villages. He was well acquainted with Hinduism, so he could readily shew its falsity, and then he

* In this letter he says that from 1827 to 1830 he was at Puntoji in the employ of the American Mission. In 1830 he fell very ill, and was visited in his illness with great kindness by the missionaries and Miss Farrar. They removed him to their own bungalow and did for him all they could. He not only recovered, but yielded to his convictions regarding Christianity, and became a follower of Christ. We were often in the house of this brother, and enjoyed his hospitality. He was, if we mistake not, the eldest in Christ of all our Native Christians—*Ed. B. G.*

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would prove to his hearers that Jesus Christ is the Saviour. His peculiar style of preaching was much liked by the common people. He was known by name in many of the villages, and they often ask for him now. He often suffered much from the people while engaged in this work.

Dajiba was of a mild disposition, his language was smooth and proper, and he uniformly addressed men in a respectful manner. He was not easily provoked, but if he was once enraged, he was quite unable to restrain himself. The rage would not continue long. He would speedily be sorry for it, and seek to make up with the one to whom he had spoken angrily or abusively.

He was ever a lover of hospitality. Few are the Christians in this region who have not partaken of food at his house. In Ahmednuggur and also at Seroor, he often prepared feasts for the inmates of the poorhouse.

Dajiba suffered much from disease of the liver, especially within the past few months. Yet his conversation has been very instructive in this time of pain. He was much affected when he heard of the death of Mr. Ballantine, then of Mr. French, then recently of Mr. Mitchell, and of Mrs. Graves. He said of Mr. Ballantine, "he was very earnest for the growth of the church: he was patient with the poor, and with those who wandered from the right way, and was kind and loving to all." Of Mr. French he said, "he was very forbearing. I often spoke hastily to him, but he never replied in anger, nor did he try to punish me for it." He said of Mr. Mitchell, "he was the oldest Missionary; I first heard of Christ from him. He was very earnest and faithful in preaching the Gospel, and though he endured the hate and the reproaches of men yet he always spoke to them kindly and treated them with affection." Of Mrs. Graves he said, "she has lived in this land many years. She was full of kindness, no poor person was sent empty from her door. She would care for the sick and the poor with her own hands. She delighted much in reading the Bible, and she found new and fresh meaning with every perusal."

When he heard of these deaths, he remarked, "I shall soon meet these friends; then what joy and delight will be mine." His wife had prepared a cup for him; he said to her, "this cup will soon be useless to me, and I shall have the crown of life, adorned with jewels and many precious things." He was much in prayer. On the day of his death he had a sudden and sharp attack of fever, and was in much pain. His daughter asked, "father, are you going to leave us?" "Yes," he replied. She again asked "whom have I left?" He replied, "your mother, your husband, and GOD are left to you." When all were weeping, he said "You should rejoice to let me go. Do not detain me here with your weeping." After an effort to take some congee, he called out, "mother," and said no more. In a few moments his soul had gone to be with the Lord.—(*Dnyanodaya.*)

ON MIRACLE.

IT seems a pity that—owing to the feeling we have that reducing things to law separates them from their immediate relation to God—there arises a perpetual opposition (felt more or less distinctly by most men, if not by all) between science and religion; at least between science and religion in its emotional, if not in its theological aspects. The perpetually recurring difficulty about prayer, brought of late into so great a prominence, illustrates, while it also establishes, the fact of this opposition. It may seem easy to remove the difficulty by the affirmation that the laws of nature are themselves a direct expression of the divine activity; but, if we may judge by results, this solution is for the majority of people rather verbal than real. To me it appears that the view last suggested truly contains the key that is needed, but that it co-exists, at least in the minds of many, with certain other ideas which prevent their applying it efficiently.

These ideas also appear to be very intimately connected with the doctrine of the miraculous, for the miracle—the essential character of which is that it is at least an apparent suspension of the laws of nature—stands before us (who believe in miracles) as a special exhibition of divine energy. We can hardly help feeling, that in a miracle God comes nearer to us, that it is an event in which something that otherwise intervenes between Him and ourselves is put aside. Thus, to our feeling the miraculous becomes the specially divine, which is the same thing as to say that the non-miraculous is to a certain extent not divine. Nor does it avail, that in our reflective moments, we repudiate this conclusion; we do but create a discord within ourselves, unless we can also clearly account for the origin of the feeling we repudiate. The strongest natural impression will become the servant of a thought that can interpret it; the weakest absolutely refuses to be suppressed.

I venture to think, therefore, that a really hearty acceptance of the teaching of science on the part of religious men,—and what is, perhaps, even of more consequence, a cessation of the feeling on the part of men of science, that religious men cannot accept its teaching, depend in a very great degree, upon an advance in our conception in respect to miracle.

And thus: the miracle (all will probably allow) is designed to reveal to us the fact of God's presence and operation. Let us ask ourselves, then, How does God reveal Himself? How has He done so? How, so far as we can conceive, must He do so? The answer surely is in each case plain. To reveal His heart and life, He emptied Himself, and took part in our infirmities. He revealed Himself by (so to speak) putting aside infinitude; making Himself less, that to us He might be more. Nay, how should He do otherwise to come within the range of vision so contracted, a heart so narrow? For us to see God, the infinite must become finite, the perfect submit to imperfection, the untemptable struggle with temptation.

It is by a limitation God is revealed. Rather, He withdraws Himself, than brings His infinite closeness nearer, when He would have us feel His presence; puts barriers between us rather than casts them down when He would have us —not touch Him, indeed—but know that we touch Him. As between the infinite light and the darkness of our eye, the more is less, the less is more; it is when the noontide fades into the evening we can look upon the sun. This is surely true under every aspect; infinitude is practically inapprehensible by us. Let that which is constant cease, and its existence is perceived; that which is all-pervading be partially withdrawn, and our consciousness is evoked. The bearing of this on miracle is evident. We may well allow that the Divine action excels ours, not only in magnitude, but in character. In ours, necessity is wanting; nay, we cannot, without a certain difficulty, conceive it present without abolishing our agency. In God's action it is not so; necessity does not exclude His agency, but stamps it as Divine.

This lesson, science, if it do not really exclude God from nature, emphatically teaches us; but God's action, which includes among its characters necessity (that which we have been taught to call law) how should it *appear* to us to be His? It is too much for us; too all prevading—too divine. In it we live and move and have our being; we cannot put it away from ourselves, point to it a at a distance, and say—"Behold there is God!" Embraced and buried in it, as in the all-surrounding air, we seek for tangible proof of it in vain; we cry with Job, "Oh that I knew where I might find Him!" "Behold, I go forward, but he is not there; and backward but I cannot perceive Him. On the left hand where He doth work, but I cannot behold Him; He hideth Himself on the right hand, that I cannot see Him."

It is a cry that God has heard poured forth in passionate complaint from a thousand human lips, or more pitifully acted on knees bent down to idols or to Mammon. The prayer has entered into the ears of the Lord God of Hosts; it has sunk into His heart. He has made manifest His action. How?—by coming nearer?—by doing more? Ah, foolish heart, that would think so of God, and thus fill its own path with darkness! How should an activity that is everywhere, reveal itself; a power which is never absent within us or without, be made palpable to us as a thing apart? There is but one way: it must be made less; for a moment, for a point, withdrawn. Then we perceive it—an action to which necessity is wanting, a miracle; an action arbitrary, like our own, the not-divine.

In a word, the miracle is not more divine than the course of nature, yet it truly reveals God. It is God (so to speak) becoming for our sakes less divine,—emptying Himself, exhibiting Himself, as sharing the imperfection of our action, that we may see Him; that we may perceive "that is AN ACT," recognizing it as an action like our own. God shares in miracle, the imperfection of our action; as, in Christ, He shows Himself, sharing the imperfection of our being. So He reveals Himself; but, truly, not as in a special act, but as everywhere and for ever acting: the All-doer; save, indeed, where our arbitrariness comes in, and He is not. Yes, truly, God reveals Himself in the Miracle, as in His Son, by accepting imperfections.

There is an analogy to this thought (as surely to all true thoughts) so close and exact, that it would be hardly just to the subject to leave it unmentioned. The air surrounds us, presses on us at every point, and because of this absoluteness of its presence, is unperceived; but let it be partially withdrawn—a vacuum made, and we perceive an action; apparently the action (the suction) of the vacuum, but in truth not so, it is the all-surrounding pressure we perceive. The vacuum brings to our consciousness for a moment, and at a point, the ever-present all-pervading air; its pressure is presented to our apprehension in this inverted form. Naturally we think of it as a special act; but when we recognize it as a special absence, the whole truth stands clear.

Blessed be God, that by miracles He has taught us to know that He doth act. More blessed, that His action is not in the miracle, but in that ever-constant order the necessity of which has its root in Love, its uniformity in Holiness. More blessed, that He has given us the privilege, not of beholding miracles—(even though we "ate bread and were filled"; nay, though we received our dead raised to life, as even night is beautiful with stars)—but, of witnessing in the silent unfolding of the great law before us, by new, even though as yet unconscious, prophets, the proof that all things are of Him. What, if down banishes from sight—nay, almost from belief, the nightly glory of the heavens? It is the sun arising.—*Christian Spectator.*

Advertisement.

NOTICE.

OWING TO THE SUSPENSION OF THE Commercial Bank Corporation in which Rupees Five hundred and three, the entire Funds of the European Pensioners' Home were deposited, the Committee of Management is unable to defray the current expenses of the institution.

A sum of Rupees 300 is now urgently required to pay for repairs to the buildings, out-houses, &c.

The donations of the public are therefore earnestly solicited in support of the Home. Payments will be received and thankfully acknowledged by Major H. Day, the Treasurer, at the Pension Pay Office, Esplanade. J. WORGAN, Colonel,
Secretary Pensioners' Home.

Bombay, 25th May 1866.

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